2: Lesser E-4, 5 (1930-1931) 1933
NQ18 Pawnee NQ18

about the dance." Carrion, along with John Moses, Jim Keys, Brigham Young and Henry Minthorn went to see Sitting Bull the Arapaho. This was late in 1892, and they stayed there two months.

Carrion told Sitting Bull his story. Sitting Bull got a permit from his agent to Ghost Dance for two days. The Arapaho painted the Pawnee visitors with a rainbow around the forehead, a crow on the right cheek (because, says Carrion, "a crow finds everything he looks for, and when one is under the crow influence one can almost read minds"), and an eagle on the left cheek (which also represents a bird that flies high above everything, sees all and finds things).

That night in the Ghost Dancing among the Arapaho Joe Carrion was overcome and fell unconscious on his back. "I saw a big circle of people above." He awoke about two o'clock at night after lying there for five hours. When he woke up, he found there was a drum beside his head; an old man came over and asked him what he had seen. "Nothing," he said; he didn't want to tell. The old man told him, "you must tell." "I got up and said, 'I don't believe it.' Then he hit a gourd against the ground, and I fell over again. I got up and still said, 'I don't believe it.' so he hit the gourd on the ground and again I fell over. The way he could do this to me convinced me, and when I got up I believed it all. Then I told him what I had seen. He said it was true. The next day the Arapaho were told they would have to stop the Ghost Dancing.

"Two days afterward a boy came with hand game sticks, bringing one round to each tent. He told everybody that there was to be a big hand game at a certain place. It was to last four days, with a Squaw dance afterwards."

The man in charge of the hand game told Carrion to get certain things for himself. He told him that he must fast four days and nights. Carrion wore only a g-string, and painted his body yellow. He neither ate nor drank.

During the playing of the game, he often got thirsty and would be about to take a drink, when someone would remind him that he must not. He was chosen to serve the food, but he was not supposed to partake of it. He also would pass the bucket of water around. The smell of the food helped him, seemed to satisfy his hunger a little. The first night he felt weak and wanted to cry. "They told me to go ahead and cry, that this was the same as going to church."

At sunrise he stood outside the tent and prayed.

"The fourth day I went onto a hill. Behind me there was someone sitting in the grass. I looked at the sun and saw things

9: Linton E-4 (no date) 1923
NQ18 Pawnee NQ18

monies. All the beds and other furniture were carried 756
out by the women, and the floor swept. When this had 796
been done, the medicine men seated themselves in front
of the lodge altar and sent their errand men to notify
the other members of the society. After these had
arrived and taken their places, the leaders went to each
of them in turn and directed them, in a whisper, to [785]
prepare for the ceremony by a four-day fast. Each
man, when he received this notification, returned to his
own lodge, took his medicine bag, and left the village
to spend that time in solitary fasting and prayer. At
the expiration of the fast they bathed in the river and
returned to the medicine lodge, where each took his
appointed place.

The following morning, all the members of the
society went to the river bottom to cut willows and
cotton woods for the small booths which were to be
built inside the large lodge. When they reached the
timber, one of the two leading medicine men prayed
and offered smoke to the heavenly gods, while the other,
after he had finished, paid the same honors to the
earthly gods. When this had been done, the timbers
were cut and carried back to the main lodge, and the
booths built.

The next morning the image of the water monster 756
was made, the leaders assigning to different men the 778
task of getting the things needed and making the 796
different parts. This image was nearly sixty feet in 532
length and encircled the lodge, with its head and tail on
either side of the entrance. The framework was made
of pieces of ashwood lashed together with sinew. Over
these a layer of grass was laid, and the whole covered
with mud which was smoothed and painted in different
colors. The mouth of the figure was so large that a
man could crawl into it, and was provided with pointed
teeth, also of ashwood. On each side of the mouth,
long, slender willow-rods were stuck to represent

12: Grinnell N-5 (1870-1885)1961 NQ18 Pawnee NQ18

monies, which comprised the consecration of the buffalo staves and the buffalo dance, were about to begin. The great dirt lodge was crowded. I pushed my way through the throng of women and boys, who made up the outer circle of spectators, and soon found myself among the men, who made way for me, until I reached a position from which I could see all that was going on within the circle about which they stood.

For several days the priests and the doctors had been preparing for this solemn religious ceremonial. They had fasted long; earnest prayers had been made to *Ti-ra'-wa*, and sacrifices had been offered. Now the twelve buffalo skulls had been arranged on the ground in a half-circle, and near them stood the chiefs and doctors, reverently holding in their hands the buffalo staves and sacred bows and arrows, and other implements of the chase. For a little while they stood silent, with bowed heads, but presently one and then another began to murmur their petitions to *A-ti-us Ti-ra'-wa*, the Spirit Father. At first their voices were low and mumbling, but gradually they became more earnest and lifted their eyes toward heaven. It was impossible to distinguish what each one said, but now and then disjointed sentences reached me. "Father, you are the Ruler—We are poor—Take pity on us—Send us plenty of buffalo, plenty of fat cows—Father, we are your children—help the people—send us plenty of meat so that we may be strong, and our bodies may increase and our flesh grow hard —Father, you see us, listen." As they prayed they moved their hands backward and forward over the implements which they held, and at length reverently deposited them on the ground within the line of buffalo skulls, and then stepped back, still continuing their prayers.

It was a touching sight to witness these men calling upon their God for help. All of them had passed middle life, and some were gray-haired, blind and tottering; but they prayed with a fervor and earnestness that compelled respect. They threw their souls into their prayers, and as a son might entreat his earthly father for some great gift, so they plead with *Ti-ra'-wa*. Their bodies quivered with emotion, and great drops of sweat stood upon their brows. They were thoroughly sincere.

After the last of the articles had been placed upon the ground, their voices grew lower and at length died away. A moment later a